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Maricopa
Mohave
Yuma

Xanavaé was given as "king," meaning "anyone who was head over people." This was not the name for the tribal chief, but for the leaders of Mexicans or Americans. It is Spanish *general*, here pronounced henerala. (Dr. Beals suggests that the terminal syllable may be from Spanish *rey*.) The Havasupai epithet for the head chief, hanata'vă, "superlatively good," was not recognized by informants.[4] Havasupai kahă't, "chief," Mohave kohota, "dance director," and Yuma kwoxot, "chief," "dance leader,"[5] was here kwaxʷ"t or kwaxo'tinc, "good man" (that is, good natured, kindly), not the name of an official. A dance leader was here called n,ima'cäisk.

The functions of a chief seem to have been slight: his authority more admonitory than coercive. He rose early in the morning and called the villagers. Talking to the men first, he admonished them to go out to hunt, to feed their wives and children. He told the women to hasten to prepare meal so the men could start. (A woman who failed to have breakfast ready by sunrise was scorned.) He looked after the meeting house and called men to the meetings.

There appear to have been no speakers (repeaters) for the chiefs or others.

Councillors were mentioned as chosen by the chief, two or three men. Whether they had special functions or authority is unknown to me. They were called matăsl'nyŭk, "those who agree"; more recently matăwi'klk, "helpers."

There were evening meetings which any man might attend as he chose, even young boys, but not women. They took place in a special large house erected in the middle of the sprawling settlement. These were by no means legislative assemblies: decisions were not binding. The opportunity was rather one for the expression of opinion at a convivial gathering. Nevertheless, the proceedings were quite stereotyped.

It was customary for the chief to get the meeting house ready. In mid-afternoon he started a big fire, which was kept up so that by evening it was intensely hot inside. He would clear it of dé-

[4] Kroeber's derivation of the Mohave word for chief, hanidhala, from Spanish *general* (Yuma, hon-ah-thal) may be correct but looks to me like folk-etymology on the part of the Mohave (Kroeber, *Handbook*, p. 745; Trippel, p. 568). The Cocopa, like the Maricopa and Havasupai, called the headman "good man" (information from Dr. R. H. Lowie).

[5] Forde, *Yuma Ethnography*, p. 137.

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bris thrown inside by children, for they were not forbidden to play there. The fire was kept blazing during the meeting with the door closed, so that they would sweat. A pile of wood was stacked within the doorway on the south side for the convenience of the fire tender (autura'k), an old man who alone had the duty of feeding the fire.

As evening came on, the chief would stand in the open to call the men to the meeting: "they might have something to discuss." He advised them to bring enough tobacco, so that the unprovided would not lack it. Meetings always began by smoking privately, not passing their lighted cigarettes around. Two or three were selected to do all the talking (whether orators who had dreamed or others is not clear). In the early evening they discussed "things like crops." Toward the middle of the night arrangements would be made for hunting. Warfare was discussed. (Young men were not supposed to go off on unauthorized raids, but if they did, they were nevertheless praised.) Talking would continue until the appearance of the morning star, which was taken as the signal to break up. They did not think it proper to leave early in the night: if topics were exhausted they sang until this star rose. No one was allowed to sleep, because the older men were delivering admonitions and advice to their juniors; telling them not to gamble, to treat their wives well, not to beg even though starving, not to be lazy, and the like. Anyone who slept was sent out. There were no guards at the door.

Such formal division of the night was a characteristic Maricopa pattern. Not only did it appear in the framework of dreamed experiences with spirits, but their actual sleeping habits were made to conform. Children were kept awake during the first part of the night and roused early before dawn to avoid dreaming during these ill-starred quarters of the night. Shamans, at least when working over a dying patient, abruptly changed their songs with the passage of the night's divisions. The night was supposed to be divided into quarters, but none of the experiences and practices cited to me conformed literally to this fourfold pattern. Here the meeting is described as of three parts: indifferent evening, deep night with its more serious problems, and

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646 805 pre-dawn. It may be that the conduct of the meeting followed the four-fold pattern, but it is far more likely that it existed only in native ideology.

345 The meeting house was in effect a men's club house and sweat house like those of California and the Pueblos, and, unlike the central Californian forms, not a dance house. The distinction is that it was not normally a men's dormitory: only in stormy weather, when an enemy attack was predicted, everyone in the village slept in it for safety.

WARFARE

FREQUENCY AND ORGANIZATION

721 [181] Warfare occupied an unusually large place in the minds of the Maricopa for a people who by temperament were essentially mild-tempered and sedentary. They maintain that it was forced on them by raids of Yuma and Yavapai which had to be met or anticipated. While this seems much like the usual disavowal of aggression that can be heard from any of our western Indians, in this case I believe it to be true. No great premium attached to the man with a war record: the war leader was held in high regard, but the ordinary man who took a scalp or captive was not socially exceptional. Maricopa weighted dream experiences far beyond exploits of war. Nevertheless they talked a good deal of war, took pleasure in planning it, and brought up their sons to look forward to it.

The Halchidhoma situation was much the same, with this difference; that while they were still on the Colorado, they were caught between Yuma and Mohave, who hammered away at them with repeated attacks. While they were by no means supine and did counterattack, they had everything to lose by aggression. In the end, they lost their foothold on the river and fled into Mexico.

648 721 Both tribes shared unremitting warfare with Yuma, Mohave, Yavapai, and Western Apache. At least after their joint settlement on the middle Gila, this meant especially the Yuma and Yavapai, the nearer of the four. The Yuma were joined by Mohave and Yavapai, the Yavapai by Apache, for descent on the